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THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

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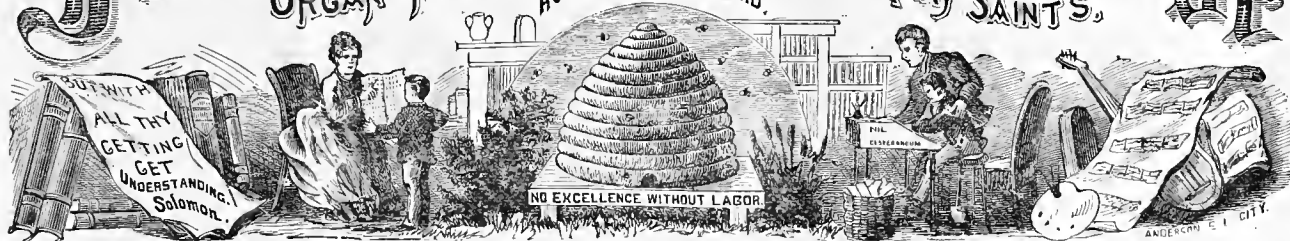
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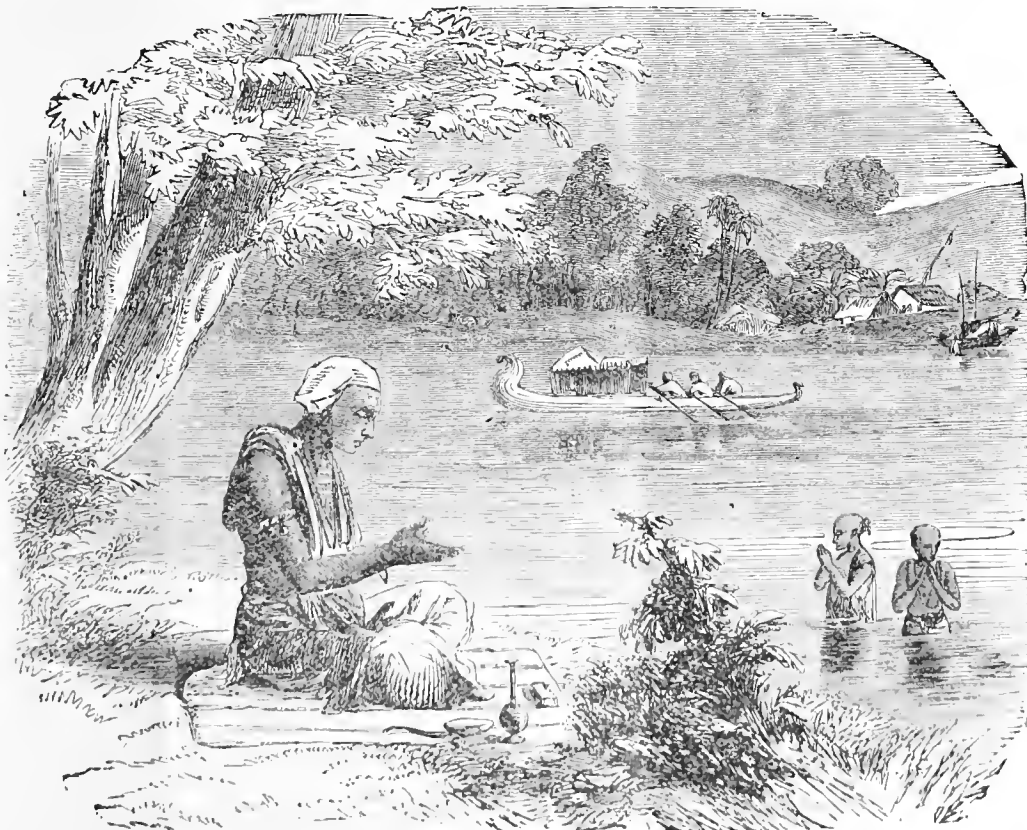
SALT LAKE CITY, FEBRUARY 15, 1885.

NO. 4.

THE WORSHIP OF THE GANGES.

HOW many human beings have met their death in the waters of the Ganges it is impossible to state. But as the river has almost from time immemorial been considered by the natives of India as a door to paradise, it is not unreasonable to presume that the number of persons who have by

While the whole Ganges, the entire length of which is more than 1,500 miles, is regarded with veneration, by far the most sacred part is at the confluence of the Jumna with the main stream. Anyone who dies here must of necessity go direct to paradise, and therefore self-sacrifice was at this point most



self-drowning in this stream thus sought to enter the regions of eternal bliss reaches far up into the thousands. The myths connected with the origin of this worship are too numerous for mention here, and while they were sufficient to attract and sustain the faith of the Hindoos, they would be folly to us.

common. Here the candidate for paradisiac glory entered a boat kept by Brahmins for the purpose, and who charged a fee for officiating at the sacrifice, and were conveyed into the middle of the stream. An earthenware jar or *chatty*, as it was called, was then securely fastened to each of the devotees

feet and he was dropped overboard into the river. These weights caused him to immediately sink, and thus quickly end the ordeal.

Those benighted worshipers who were too poor to pay the required fee of the Brahmins would fasten two empty jars to their waists, one in front and one behind; being thus buoyed up by the empty vessels they would paddle themselves along until they reached the desired spot, when they scooped water into the jars until they were full, and so sank to rise no more.

Not only, however, do living persons consign their own persons to this stream, but the corpses of those who die natural deaths are frequently cast into the holy river, when the relatives of the deceased are too poor to afford the expense of a funeral pile. In such cases the body is surrounded by straw which is burned so as to sear the body and thus purify it by fire. Two *chattis* are then fastened to it, the relatives tow it into mid-stream and there let it sink.

In many cases the sacrifice of beasts is substituted for that of human beings. Sheep, goats, cattle and various other animals are on such occasions offered with very imposing ceremonies. A stout post is fixed firmly in the ground in the upper end of which a deep notch has been made of sufficient size and height to receive the neck of the animal to be offered. It is of the utmost importance that only one blow should be used in severing the head of the victim, otherwise *Doorga*, the goddess of nature, to whom these sacrifices are offered, would be enraged. In the case of small animals this would be comparatively easy, but when a buffalo or some such monster is to be slaughtered it requires skill as well as strength to make the act acceptable. Not less important than this, however, is it that water from the Ganges should be sprinkled over the beast to thus purify it for the ceremony.

A more harmless way of worshiping this sacred stream is that represented in our engraving. Here two persons are being relieved of their sins and sanctified, according to their belief, by simply bathing in its holy waters, while the third seated upon the bank is silently meditating upon and perhaps endeavoring to commune with the "unknown god."

Were sincerity the only thing requisite for celestial exaltation surely the Hindoos would not receive a less glory than other nations and peoples, for they will lacerate their bodies, endure the most severe privations and suffer tortures which are worse than death for the sake of receiving, as they believe they will do, greater blessings hereafter. And while they sin in many of their acts, we should remember that they do it in ignorance, and they will certainly not be condemned for breaking laws of which they never had any knowledge. STREB.

HE that rightly understands the reasonableness and excellency of charity will know that it can never be excusable to waste any of our money in pride and folly.

CHARITY makes the best construction of things and persons, excuses weakness, extenuates miscarriage, makes the best of everything, forgives every body, and serves all.

GOOD nature is the beauty of the mind, and, like personal beauty, wins almost without anything else, sometimes, indeed, in spite of positive deficiencies.

THERE is plenty of intelligence, reading, curiosity; but serious happy discourse, avoiding personalities, dealing with results, is rare.

Utah.

ANTIQUITIES.

BY J. R. F.

UTAH, like other portions of the country, has its remains of an ancient civilization. As yet very little has been done in the way of discovery, but enough, however, to satisfy us that the region was once filled with cities, and that an enterprising people gained a subsistence from the same soil that now sustains us.

From the ruins that have been explored we are led to believe that there are three distinct periods in the ancient history of this region. The first period is that to which the mounds belong, and which was so ancient that the materials from which the dwellings were erected, decayed, crumbled to dust and now appear to be natural sand-hills.

To the second period belong the stone ruins of southern and south-eastern Utah. These are well preserved and bear signs of having been inhabited to within two or three hundred years ago.

The third period is that of the Indian tribes found in the country by the pioneers.

The antiquities of northern Utah are perhaps the oldest of any in the Territory. These are found in almost all of the principal valleys and are mere heaps of earth, or mounds, resembling those found on the river bottoms east of St. Louis, only much smaller. Some of these mounds, opened in Salt Lake Valley, and contained flint spear-heads, flint arrow-heads, stone implements and fragments of rude pottery.

At the entrance of Coon's Canyon, about twenty miles southwest of Salt Lake City, are extensive fortifications, still several feet high and bearing traces of great age.

To Cache valley are to be found numerous small mounds rising three or four feet above the level of the plain and generally from 25 to 35 feet in diameter. These have been regarded by some as burial mounds; but I have never heard of bones being found in any of them. I am of the opinion that this region was once densely populated and that these mounds are remains of dwellings, which were probably made of adobe or other material which the long lapse of time has reduced to its natural state. These mounds are generally found in groups numbering from fifty to several hundred. Small pieces of crockery-ware have been found in them, also flint arrow-heads, stone hammers and large, flat stones, similar to those used by the Indians to grind seeds, etc. In Benson Ward, a few steps below the lower bridge on Logan River, a new channel has been cut across a point of land. Here, at a depth of four or five feet below the surface, quantities of bones of men and animals were exhumed; but so old that they crumbled to dust on being exposed to the air. Numerous flint arrow-heads, spear-heads and sharp-pointed rocks were also found, the latter in large quantities. These were evidently carried there as none are now to be found nearer than three or four miles away. It is very likely that a battle was fought here, as it is not at all probable that the low land on the river would be chosen as a burial place.

As far as we can learn, no inscriptions have been discovered in northern Utah. In the vicinity of Cedar City are to be found hieroglyphic writings on rocks, representing men, birds, and animals, and in one place an alligator is pretty correctly represented.

In Red Creek Canyon, a few miles north of Parowan, there are very massive, abrupt granite rocks which rise perpendicularly out of the valley to the height of many hundred feet. On the surface of many of them, apparently engraved with some steel instrument to the depth of an inch, are numerous hieroglyphics, representing the human hand and foot, horses, dogs, rabbits, birds and also a sort of zodiac. Of these Mr. Carvalho writes:

"The engravings present the same time-worn appearance as the rest of the rocks. The most elaborately-engraved figures are thirty feet from the ground. I had to clamber up the rocks to make a drawing of them. These engravings evidently display prolonged and continued labor, and I judge them to have been executed by a different class of persons than the Indians who now inhabit these valleys and mountains. Ages seem to have passed since they were done. When we take into consideration the compact nature of the blue granite and the depth of the engravings, years must have been spent in their execution."

Remains of an adobe town were also found in this vicinity.

For many miles along the San Juan River extensive ruins have been found. High up in the cliffs on either side are houses built of stone in little niches which were accessible only by hard climbing up the declivity with fingers and toes inserted in the crevices cut in the rock. Some of these houses were two stories high. Rude inscriptions are scratched on the cliffs in many places.

One of the most inaccessible of the cliff buildings is eight hundred feet high, and can only be reached by climbing to the top of the Mesa and creeping on hands and knees down a ledge only twenty inches wide. The masonry was very perfect. The blocks were three by sixteen inches and ground perfectly smooth on the inside so as to require no plaster. The dimensions were about five by fifteen and seven feet high. The aperture serving as doorway and window was about twenty by thirty inches and had a stone lintel. On the north side of the Colorado River ruins of stone buildings have been found, but not so well preserved as those on the San Juan which were probably built at a later day.

The Moquis Indians of Arizona have a tradition that they at one time inhabited the whole of southern Utah. They had lived there for generations; they cultivated the land, built good, substantial houses and reared flocks and herds. About one thousand years ago they were visited by savage strangers from the north whom they treated hospitably. Soon their visits became more frequent and annoying. The strangers commenced to forage on them and finally to massacre them and destroy and rob their farms. To save their lives the Moquis built houses high in the cliffs, where they could store food and hide away until the raiders left. At length the savages failed to leave, but took up their abode in the land. From this time the suffering of the Moquis was terrible. Starving in their niches in the high cliffs they could only steal away during the night and wander across the cheerless uplands. At length they determined to defend themselves and drive their enemies away or perish. The fight lasted for weeks. The savages were driven back, but would return again with reinforcements and renew the fight. In the meantime the Moquis removed their women and children far to the south—and having again beaten back their enemies—they followed them and took up their abode in the almost inaccessible rock where they still reside.

VALUE OF PUNCTUALITY.

THOSE who have the care of children should teach them, among the many other necessary items of instruction, the value of punctuality. The habit of being tardy in filling appointments or attending to other duties is one that is easily acquired, but is on this account none the less annoying, and may at times lead to serious consequences. Especially in the Sunday school, where children of all ages assemble, the strictest punctuality should be observed. When the appointed time arrives for commencing school, the children, if there are no more than two or three present, should be called to order, and the exercises started.

As with our Sunday meetings so with our daily appointments and duties, promptness should characterize them all. Time is too precious to be wasted in idle waiting, and when an hour is set for a meeting of any kind it is the duty of each one who is to participate to be there at the moment.

Punctuality to a successful business man is an absolute necessity, and few indeed are the men in any walk of life who have succeeded without this great qualification. To the promptness and despatch of Napoleon may be attributed much of his success as a soldier and leader. He insisted upon absolute promptness with his marshals, saying, "You may ask anything of me but time." A more rigid economizer of time could scarcely be found in his day than was this brilliant commander.

No less prompt, however, was Washington who was seldom if ever known to be a moment behind time in filling an engagement. And himself setting such an example he could with propriety exact punctuality from those under him. On one occasion when visiting Boston a certain column was ordered to move at six o'clock in the morning.

Washington was on the ground before the appointed time, but the marshal of the day, thinking the hour appointed was too early for starting, was tardy in appearing. Washington waited a minute or two after six, and then ordered the column to move. Some time afterwards the marshal rode furiously to the front making many apologies for his tardiness. To all these Washington made the calm reply,

"It is our custom to ask, not if the leader, but if the hour has come."

John Quincy Adams, during the many years he sat in Congress, was never known to be late. One day the clock struck and a member said to the chairman, "it is time to call the House to order."

"No," was the reply, "Mr. Adams is not yet present."

At that moment he appeared, and it was found that he was on time and the clock was three minutes fast.

We would urge all our readers to be punctual and prompt in attending to all temporal as well as spiritual affairs. Adopt method in your studies, labors and pleasures. By doing this you will not only save time, but will also be able to progress more rapidly in any undertaking.

VIII.

THE fruit of liberal education is not learning, but the capacity and desire to learn; not knowledge, but power.

NEVER fear to bring the sublimest motive to the smallest duty and the most infinite comfort to the smallest trouble.

THE more able a man is, if he makes ill-use of his abilities, the more dangerous will he be to the commonwealth.

THE GOSPEL.

BY B. H. ROBERTS.

PREVIOUS to the appearance of Jesus as a public teacher, there was a strange personage made his appearance in the land of Judea. He claimed to have been sent of God with a peculiar message to the people inhabiting that land; the burden of which was, "Repent ye, repent ye, for the kingdom of heaven is at hand." For the most part this man shunned the society of his fellow-men, living in the wilderness, his clothing of camel's hair with a leathern girdle about his loins; his food was locusts and wild honey. On the plain and in the wilderness, he lifted up his voice, and the multitude came to inquire of him what they should do—so came the people, the Publicans, and the soldiers. (*Luke iii.*)

He was a bold man, who proclaimed against wickedness in whatever society it occurred. We see him reproving the multitude who rejoiced in the fact that Abraham was their father, thinking, doubtless, that that would shield them in their wickedness; but this man of God divined their thoughts and called them a generation of vipers, and told them to bring forth fruits worthy of repentance, telling them also that an ax was laid at the root of every tree, and the tree which brought not forth good fruit should be hewn down and cast into the fire. Not only did he reprove the people, but when King Herod was unlawfully living with his brother Philip's wife, he reprimanded him, saying, "It is unlawful for thee to have her." I scarcely need tell you this personage was John the Baptist.

John sought to inspire the people with faith in another who should come after him. He told them this person of whom he was the forerunner would baptize them with the Holy Ghost.

In addition to John teaching faith in this personage we read that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (*Mark i, 4, 5.*)

From the foregoing it appears that John taught faith in Jesus Christ, repentance, and baptism for the remission of sins, and righteousness in conduct.

When Jesus was about thirty years of age He came to John and was baptized of him in Jordan, and as He came out of the water the Holy Ghost descended upon Him, and a voice from heaven said, "Thou art my beloved Son; in Thee I am well pleased." (*Luke iii, 21-23.*)

After this Jesus began teaching the people in their synagogues, by the sea-shore and on the mount. He taught them to believe on Him. He told them many times that He was the Son of God, and for this saying the Jews accused Him of blasphemy. In the conversation which took place between the woman of Samaria and Jesus, the woman remarked in answer to some of his teachings, "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He." (*John iv, 25, 26.*)

Again, He said to Martha, who was smitten with grief because of the death of her brother Lazarus, "I am the resurrection, and the life; he that believeth in me though he were dead, yet shall he live." (*John xi, 25.*)

Unto the Jews he said: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." (*John viii, 24*)

Not only did Jesus teach that men should believe on him, but He also taught repentance. There were some Galileans whose blood Pilate had mingled with their sacrifice, and the people were telling Jesus about it, and he said to them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, nay: but, except ye repent, ye shall all likewise perish." He also referred to some eighteen men who were slain in Siloam by a tower falling upon them. "Think ye," said Jesus, "that they were sinners above all men that dwelt in Jerusalem? Verily I say unto you, nay: but, except ye repent, ye shall all likewise perish." (*Luke xii, 1-5.*)

We also learn "that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples.)" (*John iv, 1, 2.*) And when Nicodemus, a ruler of the Jews, came to Him by night, to enquire of those things which Jesus taught, Jesus plainly told him, "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." (*John iii, 5.*) The phrase "born of the water" in the last quotation, refers to baptism—it can mean nothing else. Still more emphatically did Jesus teach the doctrine of baptism when giving His apostles a commandment to "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not" (and therefore would not be baptized), "shall be damned." (*Mark xiv, 15, 16.*)

But not only did Jesus teach the baptism in water, but also the baptism of the Holy Ghost. Previous to His death He made His disciples the promise that they should receive the Holy Ghost, the Comforter. And after His resurrection, just previous to His ascension, He said to them, "Wait for the promise of the Father which, saith He, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (*Acts i, 4, 5.*) A few days later the promise He made them was fulfilled, for on the day of Pentecost they were with one accord in one place, "And there appeared unto them cloven tongues as of fire, and it set upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (*Acts ii, 3, 4.*) After that, those who believed and obeyed the teachings of the apostles received the Holy Ghost.

Jesus, then, taught the same principles and ordinances that John did. Let us now see what the apostles taught.

On this noted day of Pentecost, Peter preached a sermon to the multitude concerning Christ. So convincing were his reasonings that the people were "pricked in their hearts, and cried out, Men and brethren what shall we do?" Peter answered that question, but was his answer authoritative? If anyone was capable of teaching the doctrines of Christ—the gospel, Peter was surely that man. He was among the first to become the disciple of Jesus, and when the Twelve were chosen Peter's name heads the list. He listened to the public discourses of his Master. When Jesus went up into a high mountain and Moses and Elias came and ministered unto Him, and the glory of God shone around, Peter was there, he heard and saw it all.

When Jesus was troubled in spirit, just previous to His betrayal, Peter was with Him; and when the traitor, Judas, came to drag the Son of God before the earthly tribunals, Peter's hand was the first raised in his Master's defense.

When Jesus rose from the dead Peter was, with others, with Him forty days, being taught the principles of the kingdom. It was to Peter also that Jesus had said, "I will give unto thee the keys of the kingdom, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." (*Matt. xvi, 19.*) But above all this intimate association with Christ, this man who had received such authority from the Master was now clothed upon with the Holy Ghost and most assuredly was able to answer this question, "What shall we do?" Peter's answer was, "Repent and be baptized everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (*Acts ii, 38.*) Here, then, we have the same principles which Jesus taught. Peter's discourse taught them faith in Jesus, and in answer to their question, "What shall we do?" he told them to repent, to be baptized, and promised them the Holy Ghost; and these are the teachings that run through the whole of the New Testament.

But this is not all. In addition to these doctrines the gospel enjoins upon all to live pure, to be sober, kind, just, merciful, generous, meek, humble and charitable. These are the doctrines of Christ's great sermon on the mount, and the exhortations of all the writers of the New Testament: "Add to your faith, *virtue*; and to virtue, *knowledge*; and to knowledge, *temperance*; and to temperance, *patience*; and to patience, *godliness*; and to godliness, *brotherly-kindness*, and to brotherly-kindness, *charity*. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*II. Peter i, 5-8.*)

And this I declare unto you is the *Gospel of Christ*—the power of God unto salvation to everyone that believes and obeys the same—"living by every word that proceedeth from the mouth of God," continuing to do so unto the end, the which if a man shall do, he hath gained eternal life.

We have now considered these principles all together, as forming a whole, as related to each other; we shall next take them up separately, and consider the nature of each principle more carefully.

(To be Continued.)

MORAL WEAKNESS.

BY J. C.

THE lack of moral fortitude is an evil which is painfully apparent in almost every circle and walk of life, and there are but few indeed, compared with the vast number, who have stamina and manhood enough to defend under any circumstances, their own interests, and the interests and character of others whose lives and examples are worthy of the greatest emulation, support and esteem.

This weakness may result from many causes. It may spring from a desire to be popular or it may result from fear, lest some one might injure us for the free expression of our honest convictions. In either case, it certainly is a very hurtful evil, both to those who practice it, and to those against whom it is practiced.

The Great Creator of all that is good and perfect, blest us with reason and discrimination, for high and holy ends, and

capacitated us so, that we cannot, with impunity, infringe upon the sacred rights of others. We must rise or fall in the social scale together, and reap and sow collectively. In view of this fact, what a nonsensical idea it is to try to make ourselves conspicuous, important or pleasing at the expense of another!

All have rights that must be acknowledged, and feelings that we ought to respect, and, although none are without faults, yet all are under obligations to use their best opportunities and energies to mitigate the evils common to every-day life, so that all may enjoy to the greatest possible extent, peace, confidence and friendship.

A man who is afraid to defend his neighbor's person, his character or his property, when they are maliciously and wrongfully assailed, is a slave to himself, a traitor to his brother, and a sinner in the sight of God, whose injunctions are, "See that ye love one another. And, do unto others as you would wish they should do unto you." Indeed whether we view the subject before us, religiously, socially, politically or philosophically, we arrive at the same conclusion, viz., that man to act in his natural, legitimate sphere, and be worthy of heavenly or earthly rewards and blessings, must stand forth boldly and fearlessly in defense of virtue, righteousness and truth.

A person lacking moral courage cannot be regarded as one who is fit to fill, satisfactorily, any public position of responsibility and trust nor can he ever be regarded as a whole-souled trustful, reliable citizen, for the simple reason, that he might, at any moment, for pecuniary or other selfish motives, betray the confidence reposed in him, and stay or hinder the ends of public justice. We thus perceive, that no matter how much intellectual ability one may possess, if his moral training has been neglected, he may be comparatively useless. In short, mental capability, destitute of moral restraint, may prove but an alluring, dangerous weapon to curse, instead of to bless.

Had it not been for their strong moral force and courage, based upon the love of right and justice, what would our forefathers have accomplished in breaking asunder the galling chains of religious and political tyranny and oppression? We leave the intelligent reader to answer. Were it not for the strong moral and religious valor of the leaders of our Church, assisted by the power of God, and the people generally, what would our position be to-day, in these valleys, socially, religiously or politically? We leave the reflecting mind also to answer. The truth is that in all time, before the ends of equity and justice could in any way be secured, men and women of strong moral force of character, had to stand forth boldly and determinedly and battle against selfishness, ignorance and superstition.

We think it necessary to call attention to the subject in question and try to show it up a little, believing that some may not have given that consideration to it which its significance deserves, and may have erred in the matter unconsciously.

We trust, for the sake of all, that moral fortitude will receive due attention; that it will be fostered, sustained and encouraged until it becomes a pleasing duty, rather than an unpleasant task; for, as before stated, it is the bounden duty of all to defend every human prerogative and right, in order that we may all reap the benefits and blessings of good society and rejoice collectively. Were this the case we would have fewer slanderers and gossips at home, and in our workshops and public thoroughfares, and a marked increase of unity, peace and love would soon prevail.

In conclusion, we kindly advise all to train their minds and hearts to be valiant for everything praiseworthy and exalting. Shun the company of those who take pleasure in slander and abuse, and, if through necessity you must mingle more or less with them, do not be afraid to let your moral pluck assert itself. It will give you greater force in the moral world every time you manifest yourself as on the side of justice; and although fools may deride you for doing so, and claim that you are obstinate, unpleasant and repulsive, you will live to see the day when you will rise above all such scurrility, and fill prominent positions in society, while those who despise you, will lose their influence and power and come to naught.

Lesson for the Little Ones.

THE REWARD OF OBEDIENCE.

CHILDREN who are taught the laws of the Lord when they are young have a great advantage over people who are not so taught. It is a blessing to a person if he knows the principles of the gospel and obeys them. But if he does not learn them until he is old, it is often a hard task to keep the laws of the Lord. It is very easy, though, for children to obey the teachings of the gospel, for they have no bad habits to overcome. All, then, that the children of Latter-day Saints need do to become good men and women is to be obedient to the counsel of their parents and teachers.

Now we will tell you two stories from the holy scriptures, which will show you the benefits of learning and obeying the commandments of God while young. The first is from the Book of Mormon.

If you have read the Book of Mormon you will understand that the people called Nephites were a good people, and those called Lamanites were wicked. At one time a number of the Lamanites, having received the gospel, repented of their evil ways and joined the Nephites. They also made a vow or promise to never take up their swords again to slay their fellow-men. They had sons, however, who did not covenant to lay down their swords. These boys were taught to keep the laws of the Lord in their youth, and they grew up having great faith in their Heavenly Father. While they were still quite young, they were gathered together in an army and led out to battle against the Lamanites in order to defend the lives of their parents. There were two thousand of these young men, and they were very brave, for they trusted

in the Lord. When they met the enemy, which was the largest army of the Lamanites, they fought with great courage. They succeeded in overcoming the foe and saving their parents from death. Their leader counted them after the battle and found that not one of them had been killed.

It was the faith of these young men that saved their lives. They had been obedient to the teachings of their mothers; and it was through this that they got this great faith. If it had not been for their early training they probably would not have had such faith, and been so successful.

The next story we are about to relate is from the Bible, and also shows how a person is rewarded for keeping the laws of the Lord.

There was a certain woman who brought her son, when he was very young, to the temple, that he might spend his whole life in the service of the Lord. The name of this boy was Samuel. His mother had promised the Lord that her son should be given to Him, to do His service. In the temple he had a good chance to learn the things of God; and he grew up to be a faithful and obedient son. The priest who officiated in the temple loved him because of his good character. The Lord showed His favor towards him by speaking to him. By his obedience he received the confidence of his Heavenly Father. When he became a man the Lord chose him to be a judge to rule Israel. He was a good and wise ruler, and judged the people acceptably before the Lord.

Now in both instances which have been related the persons spoken of were so highly favored on account of their obedience. These are not the only ones that might be mentioned. The Lord blesses all his obedient children, and He will bless you if you do His will. Obey all His laws and you will become great in His sight.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown.
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus despoil to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

AN ENGLISH BOY'S
EXPERIENCE.

BY J. W.

THINKING that a few items from the experience of a boy raised in another country, and under other circumstances widely different from ours here in Utah, might be interesting to your readers, I have jotted down these few from my own experience and recollections.

I was born in Yorkshire, England, and commenced to attend Sunday school when three years old. I was considered an apt scholar, and did my full share in learning hymns and verses. When about twelve years old, a lady was teaching us in the school the necessity of sending the Bible to the heathen and pressed us to do something for that work. Myself and others about the same age, regretted our poverty and inability to contribute. The lady came to the rescue, and offered to pay us a halfpenny (one cent) per chapter for all we would learn, we to give the money to the Bible Society. On those terms I learned all of St. John's Gospel and thirteen chapters in Matthew. I hope the Bibles did the heathen good, I am sure the chapters have been both good and useful to me.

At home with my father, I learned to be a tailor. He learned it with his father, my grandfather, which takes us back in the trade over one hundred years, and to a time when there was but one style of coat, and but two or three kinds of cloth.

At fifteen years of age I left my home, and went to work with a cousin in the town of Weatherby. Before I went, and while there, I read a number of books; among them Robinson Crusoe, and the Lives of England's Naval Heroes. The reading of these works created a desire in me to be a hero myself, and made me dissatisfied with my trade, which was indeed hard work and poor pay. It also finally resulted in my running away from my place of work, with the intention of becoming a sailor.

It was one Sunday morning in the Spring, that, myself and another boy of about the same age (sixteen years) left Weatherby for Liverpool. We knew but little of the road we were going to travel, and on starting my comrade had nothing but the clothes he wore and I, in addition to these, some crusts of bread and a beautiful Bible I had received as a present at Sunday school.

We reached Leeds in the forenoon and Udersfield by evening. Having no money we looked around for some place to stop, and at length found a stable, where the boy in charge was willing we should sleep; but it was on the bare floor. In the morning we awoke cold and stiff. It was the first night either of us had slept outside of a house in our lives. Without breakfast we resumed our journey to Liverpool.

Passing through Oldham I sold my Bible at a pawn shop for seven pence (fourteen cents) and with that bought some food. Evening found us at Manchester, and again looking around for a place to sleep. We applied at the freight station, where we saw a good chance in the straw under the great freight platform; but we were told, when about to enter, that it was not allowed. We were told, however, of a place on the hill, called a Night Asylum, which was just the place for such as we were. So we inquired our way to the institution, which I will describe as well as I can: We first entered a large room, which we might call the reception room; we found

there quite a large number of people of all ages, and both sexes. About nine o'clock a kind of office was opened, and a saucy clerk asked us first our names, then where we were going and what our object was. Anyone who could not give satisfactory answers were taken in charge by the police. But the professional tramp, or beggar, without a plausible story, would be hard to find. The general excuse for traveling seemed to be to find work, as for ourselves we frankly told our object. From what I learned of the general company, it would have been considered a calamity to have found work and have been compelled to do it.

(To be Continued.)

GIBRALTAR.

Editor Juvenile Instructor:

ON the first page of No. 2 of the present volume of your magazine there is presented a very good view of Gibraltar. This being the place of my birth (May 1st, 1820), and as Gibraltar is such an interesting place and has played such an important part in the struggle in Europe between Christianity and Paganism, therefore I venture a few more facts, historically, concerning this place which is very attractive to sight-seers and is one of the most glorious possessions of Europe.

The cause of the first notice of this stronghold, although painful, will attract the attention of pure minds. About the year 711 Count Julian, an English nobleman of great wealth and influence and governor of Cluta, in Africa, was the possessor of an estimable daughter. Roderick, a profligate Gothic prince of Spain, having formed associations with the count's family, succeeded in betraying the confidence reposed in him and ruined the fair daughter of Count Julian. In order to avenge the wrong and dishonor done his family the count retired with his family to Africa, and with others of influence sought Mousa, Saracen governor of the western provinces, informing him of the distracted condition of the Gothic army. Mousa communicated with his sovereign, the Caliph Ab Walid Eben Abdolmolie, and a detachment of 100 horse and 400 foot was sent into Spain. They ravaged the country and towns returning laden with spoils; and Count Julian, who accompanied the expedition, felt the assurance of revenge.

Mousa elated with the prospect the following year embarked 12,000 men, Tarik having chief command. They passed the rapid strait fifteen miles and landed on the Isthmus between *Montis Calpe* (now Gibraltar) and the continent.

Tarik, being determined to call the country his own and to secure communication with Africa, decided not to let so naturally formidable a fortification, as *Montis Calpe* has proved to be, pass without ordering fortifications as a place of safe retreat.

About this time the name *Montis Calpe* was changed to *Gebel-Tarik* in honor of the name of their respected general, of which Gibraltar is a corruption.

Tarik, having secured a safe retreat, sallied forth with his army in high glee, surprising and pillaging towns with success, until Roderick (the seducer) rallied his forces and a bloody contest ensued; fortunately, however, for Tarik some of the distracted Goths or Spaniards joined his army and with their help he soon found himself master of the whole country.

EDWARD STEVENSON.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, FEBRUARY 15, 1885.

EDITORIAL THOUGHTS.



UKE informs us that the Savior said: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. * * The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Matthew also informs us that the Savior said that "a man's foes shall be they of his own household."

This sounds very strange coming, as it does, from Him who is called the Prince of Peace, and whose mission was to save mankind. No one but a Latter-day Saint can understand the meaning of this language; for no one but Saints have the experience necessary to make it plain. In the days of the Savior, upon the earth His doctrine brought a division between those who were obedient to it and those who were not. Instead of peace, strife, hatred and opposition were brought to the surface by it; not in the hearts of those who received His doctrine, but in the hearts of those who fought it. This is, also, a most remarkable peculiarity of the gospel of Jesus Christ as we see it preached in our day. The nearer the relatives are who fight against the work and refuse to receive the gospel the more bitter appears to be the hostility which they manifest. They divide themselves from their obedient kindred, become their enemies and literally fulfill the words of the Savior, that "a man's foes shall be they of his own household."

This division is not confined to families. It extends to people in a national sense. There appears to be no affinity between those who reject the gospel and those who embrace it. They may be born in the same town, educated in the same schools, sharers in all the rights and immunities of the same citizenship; yet those who are called "Mormons" are looked upon and treated as aliens by their fellows. To Latter-day Saints the government itself fills the character of a tyrant and an oppressor, in fact an enemy, instead of a father, a protector and a guardian. In Utah Territory there is found a community of people, many of them descended from ancestors who laid the foundation of free government in this country—descendants of the early colonists and of the people who fought for liberty in the days of the Revolution. Others come from the free nations of Europe filled with an admiration for, and love of, liberty. They are entitled to every right which free men should enjoy; for they compare favorably with the people of any portion of the republic. Yet, notwithstanding their descent, their love of liberty, their capacity for self-government, shown in the entire history of the Territory, and their devotion to pure republicanism, they are viewed by many and

treated as enemies of the government. If we were a conquered province our treatment could be very little worse than it has been under the officials who have been sent here. There is scarcely an officer comes here under the appointment of the government who seems to regard us in any other light or treat us in any other manner than as aliens or foes.

Little do these people know that they are, by these actions, fulfilling the words of the Savior concerning His disciples. There is a great division among the people through the preaching of the gospel. God's elect is being gathered out from the various nations. He is making a selection of the best spirits, the most honest, the people of the purest lives, of the strongest faith and the most resolute purpose; they are being gathered together under the influence of the gospel. From this element the Lord intends to make a great and mighty people. Everything that is impure will gradually be cleansed from the midst of the Saints. Adulterers, and fornicators, and liars, and thieves may connect themselves with the Church and have a standing in it for a while; but sooner or later their deeds will be known. The Spirit of God will withdraw from them and they will be left to themselves to deny the faith and separate themselves from the people of God. This cleansing process, though sure and steady, is not hasty. It sometimes takes years for men to entirely lose the Spirit of the Lord and their desire to be members of this Church. But sooner or later, if they live and continue to practice iniquity, they fall into this condition. Then, in the most of instances, they become bitter enemies to the work of God.

It is a wise providence on the part of our Father to so arrange affairs that impure, wicked men cannot long remain members of His Church. Something arises after awhile to cause them to become indifferent respecting their standing, and they are severed from the body and illustrate the truth of the words of the Savior concerning the enmity which such people have.

Would there be this animosity of which the Savior speaks if mankind would receive the truth? There certainly would not; but it is because they fight the truth, because they listen to the persuasions of Satan that they have this hostile feeling against the Church. No man can visit the settlements of the Latter-day Saints in these mountains without being struck with the great difference there is between the people as they really are and the representations which are made of them. Yet they are hated. They are warred against. The world arrays itself against them. Wherever they go they are met with anger by the most of those who do not obey the truth.

APPROBATION OF KINDNESS.—Good and friendly conduct may meet with an unworthy, with an ungrateful, return; but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver; and we may scatter the seeds of courtesy and kindness around us at so little expense. Some of them will inevitably fall on good ground, and grow up into benevolence in the minds of others; and all of them will bear fruit of happiness in the bosom whence they sprang. Once blest are all the virtues; twice blest sometimes.—*Jeremy Bentham*.

OFFENSES are easily pardoned when there is love at the bottom.

GRANADA AND THE ALHAMBRA.

IT is interesting to note in the history of the world the rise and fall of empires. Nations, like individuals, grow from infancy to maturity; they have their day of power and glory; and then, after reaching the climax of their earthly greatness, gradually, and sometimes suddenly, decline, decay and pass away, to be seen and heard of no more, only in story. It is the fate of all earthly things to be born to die, but not always to die and live again. All kingdoms and nations born of mortality live but once. Each in its turn springs as it were from the ashes of the one preceding it, and deriving its succor and strength from its remains. The power that gives life to the new brings death to the old. There is a limit to the progress and advancement of all man-made institutions beyond which they cannot reach. Every nation, when it once has reached

Standing among the largest and foremost cities of Spain was Granada, a view of which is here presented. The modern city of Granada was founded by the Moors, who invaded the country in the eighth century. In the thirteenth century it became the capital of a kingdom known by the same name as the city. Afterwards it rapidly grew to importance and wealth, and became the seat of arts and learning. It is said to have attained its highest degree of prosperity in the fifteenth century, when it contained a population of 400,000, and was surrounded by a wall strengthened by over one thousand towers.

But it was not until the year 1492 that Granada was subjugated and became attached to Spain. Hitherto it had been held by the Moors; and it was only after a contest which lasted some two hundred years that it was wrested from their power. It is still one of the most important cities of Spain, although it is in a decaying condition, and its population has dwindled



the highest point of its excellence, soon begins to decline. And all kingdoms and powers will one after the other pass away, to make room for the growth of God's great kingdom, now only in its infancy, but which will yet grow and spread until it fills the whole world and subdues all earthly powers. This kingdom shall never be overcome, but it shall stand forever.

Spain, as a mighty and powerful nation, has had her day. The sun of her greatness has risen, passed the meridian of its splendor and brightness, and is now sinking below the horizon of obscurity, to rise and shine no more. Once the light of her learning and civilization gleamed over all Europe and far over the seas, bringing to view strange and unknown lands. But it has now grown dim, and the brilliance of other luminaries more recently kindled and set up to give light to the world outshine her smouldering flame, which now burns faintly among the ashes of her departed splendor and magnificence.

down to a few thousand. The country is subject to earthquakes, and it is only a few weeks since the city of Granada was shaken up with one of these terrible convulsions.

The most noted structure of Granada is the Alhambra, a part of which is shown in the left of the picture. This structure is an old fortress inclosing a castle or palace, which was the residence of the Moorish kings of Granada. It is situated upon a hill that overlooks the city. In the days of these kings the fortress was capable of giving protection to forty thousand soldiers. Some of the reigning monarchs of Spain, after the city was captured by the Christians, also had their residence within the castle. The last king who occupied it had it repaired and extended, and beautiful gardens arranged about it. He did not occupy it very long, however, and it was again left to waste and crumble away.

It was next inhabited by the governor of Granada, and the little town within the fortress became overrun with outlaws

and a population of a disreputable character. This was on account of there being more freedom allowed here for such persons, as the law was not very strictly enforced. The government, however, interfered and had the place cleared of all lawless classes.

About the early part of the present century, Granada was for a time in the hands of the French. The Alhambra was garrisoned by the troops and the commander occasionally occupied the palace. The French occupants at this time did good service in preserving the ancient castle from being destroyed so rapidly as it might have been had it not been for their efforts. They repaired the decaying roof of the edifice, cultivated the gardens, re-opened the water courses and set fountains at play, thus restoring to some extent the former beauty of the place.

The interior of the palace of the Alhambra is wonderfully preserved. The artful designs and decorations that are to be seen there seem almost as fresh as they were some five hundred years ago, when the Saracens flourished in Spain, or Andalusia, as they named the country.

Upon entering the walls of the Alhambra, and passing through its narrow streets, lined with heavily built houses of Moorish style, one almost feels as though he were transported to the very scenes of Arabian romance. The admittance to the palace is through a great, arched gate. A narrow, winding lane leads from the entrance to what is called the Palace of Cisterns, so named from reservoirs undermining it which are hewn out of the rock, and which were used to hold water for the supply of the fortress. There is also a deep well here, which was dug by the Moors. Going farther to the interior a great court is entered, which is paved with white marble and decorated in Arabic fashion. In the center of the court is a basin, one hundred and thirty feet long, formerly used as a fish pond, and stocked with gold-fish. One end of this court opens into the Court of Lions. Here is to be seen a fountain, still throwing forth its crystal spray, with alabaster basins supported by twelve carved lions. The grounds are laid out with flower beds, surrounded by arcades resting on pillars of marble. The architecture is elegant and graceful, and so delicate that it is difficult to account for its standing the wear and tear of ages, wars and earthquakes.

In this brief sketch it is not possible to describe the elegant halls, with marble floors and elaborately decorated walls and ceilings, the gilded arches, door-ways and the refreshing baths, all of which are evidences that the Saracens had attained great excellence in art and architecture.

The tower of Camares is an imposing part of this noted palace. The interior of the tower consists of a large hall, originally used as an audience chamber, and known as the Hall of Ambassadors. This chamber is richly decorated, and shows traces of former magnificence. There is a winding staircase leading to the top of this tower, from which can be had a splendid view of the surrounding country, as well as the courts and gardens of the palace.

Connected with this remarkable palace are many legends and tales which have been handed down for many generations. Several of these are very pleasingly related by Washington Irving in his work on the Alhambra. E. F. P.

Our happiness and misery are trusted to our conduct, and made to depend upon it.

TOPICS OF THE TIMES.

BY THE EDITOR.

THE topic of absorbing interest to-day in our Territory is the course which is being pursued by the district attorney and his spies. Such a condition of things as exists and has existed in this Territory for weeks has never been known in free America. It reads like a page of history of despotic France or autocratic Russia. Citizens have been watched and their footsteps dogged by night and by day; houses have been surrounded by spies, eaves-droppers have listened under windows, and under various pretexts these despicable wretches have sought entrance into families to pick up what information they could for the use of their master in his work of endeavoring to entrap and convict citizens. Every device has been used to effect the ends in view; and a net-work of villainy has encompassed every one sought to be made a victim of. A man has been used as the chief complainant in these accusations, who, for vileness of character and baseness of conduct, is unsurpassed in the history of all the vile wretches who have troubled this Territory. This man's chief recommendation to the position which he holds as detective or, in plain English, spy, is that he suborned a miserable wretch some years ago to swear lies against certain innocent citizens with the hope that he would bring about their conviction for murder. His success in this kind of business doubtless suggested him as a proper tool for the district attorney. Base, unscrupulous, murderous, without a conscience, no one could be better adapted for the ends in view. And yet, I am told, this man, Dickson, pleads that he is only executing the law, and would fain impress those to whom he speaks with the idea that he is a faithful public officer and that his acts are prompted by a high sense of duty. Did ever any one hear such hypocrisy? The facts are, he is prompted by the lowest motives. It is the love of gain and an anxiety to make fame by the persecution of an unpopular people which moves him to action. All the harlots in the country, and adulterers, and whoremongers have a feeling of security in their practices and a sense of justification and encouragement to pursue them by the present conduct of the man who acts in the name of the government; for this is the class that his conduct is adapted to protect and foster. Whoredom and adultery are laudable acts in his estimation, judging by his conduct; but marriage, however honorably contracted, however pure the motive that prompted it, however virtuous and holy the associations—these are something to be trampled upon, to be made sport of, to be held up to the gaze of the libidinous, and to be punished with imprisonment in the penitentiary.

What will be the effect, it may be asked, of all this? Will it destroy plural marriage? Will it crush out the belief in this God-like principle? Will it stop the birth of children? We may ask in reply, Did the decrees of Pharaoh against the birth of the Hebrew male children and his edict that they should be thrown into the Nile stop the increase of that oppressed people? Certainly not; neither will it do in this instance. Whenever a people suffer for a principle that principle becomes imbedded more deeply in their hearts and affections. They love it for the sufferings which it has caused and the sacrifices which they have made for it. Their convictions become strengthened, they cling to it with a tenacity born of the afflictions which they have endured for its sake.

The timid and the vacillating may shrink from espousing the principle; they are the kind who should not espouse it. But the bold, the faithful, the true, the men and women who have the courage of their convictions, will maintain the principle as long as life shall last. They will give it standing and character in the earth; and from their practice of this principle will spring a race of men and women worthy of their ancestry.

This contest is not one in which we alone are the parties on the one side and our enemies on the other. This contest is between God and Belial. God is determined to establish a righteous principle on the earth, to break down the accursed practices which have followed the sinful marriage system at present in vogue in the world. Thousands of women to-day in Christendom are compelled either to live lives that are unnatural and fail to fulfill the mission God has assigned them, or become harlots, the victims of the lust of men. Who shall write the history of their wrong? Who shall describe the sorrows they have endured? There is no mortal pen capable of it. But there is a record kept of it; and the wrongs of womanhood fill an important page in the archives of eternity, and will be one of the causes of bringing down the anger of a just and offended God upon a guilty world. It is to remedy these evils, it is to give woman every right that she should have, that God has instituted plural marriage; for every honorable woman in the Church of Christ is entitled to a husband if she wishes one. It should not be left to the caprice of men to say whether she shall be married or not. If men choose not to marry this should not deprive woman of her right. There is no coercion, there is no force used to compel women to marry; but under the law of God she has a choice, and if she choose to marry a man who has one wife and they can live happily together, who is wronged? What sin is committed? How is society injured? This principle must live; it is one of eternal truth; and though the winds may blow and the storm rage, and persecution be directed against it with all the violence of which man is capable, God has spoken concerning it, and it will outlive every attack and become a recognized principle in the earth among the children of men.

A BOY'S PROPHECY.

IN the year 1843, while persecution was raging against the Saints in Missouri a family whose name I will not mention here was baptized into the Church. They were in very comfortable circumstances when they concluded to join the Church, but after it became known that they were "Mormons," they were harassed on every hand, even by those who had previously been their intimate friends, and in a short time they were stripped of the most they possessed by unprincipled mobocrats.

At the time of which I write circumstances called the father from home, which left the care of the family entirely upon the mother, who lay sick of fever, and two boys, one twelve and the other ten years old, the rest of the children being too small to be of much assistance. The road over which these two boys had to drive their cows to pasture led past the house of a woman who at every opportunity sought to persecute this family because they had dared to acknowledge God and were willing to subscribe to His laws. She lived alone, her only companion being a large, savage dog, which filled the hearts of the children who had occasion to visit her with terror. It

was her custom to hail these little "Mormon" boys as they passed her place with vile reproaches of their prophet and their religion, and would often set her dog on their cows and make them run in the wrong direction.

The boys bore these taunts and abuses, as the children of the Latter-day Saints were taught to bear afflictions, bravely and without resentment or murmurings. One cold evening they came bringing in their cows rather late; they had had an extra hard time of it that day and they were very tired. As they neared the old woman's place she came out with her dog to meet them, calling them hard names, abusing their Church and denouncing Joseph Smith as a rascal and his followers as fools. She said to them:

"Joe Smith is a liar and your parents are bringing you little imps up to believe in him. Why don't you prophesy?" To all of which the boys made no answer. Finally, as a finishing touch of aggravation, she sent her dog after their cows.

The younger of the two boys, whose feet were sore and bleeding from the roughness of the ground over which they had gone and the scratches he had received from briars and thorns, began to cry as they started off to gather their cows together and bring them back into the road again. His brother comforted him with these words: "Never mind; she will never set her dog on us again, for she will die in a day or two: she called the prophet a liar and she can't call Joseph Smith a liar and live."

Sure enough she never persecuted the children again. In a day or two afterwards, the old woman not having been seen moving about, some of the neighbors called to enquire about her and they found her lying dead upon her bed. It was supposed by those around her, from the contortions of her body, that she had died of some violent cramp; but the boys, who did not then dare to express their belief to anyone, always thought that it was the vengeance of the Almighty that had struck dumb in death the tongue that had dared to revile one of His most holy prophets and abuse those who revered His holy laws. And may not the boys have been right in their thoughts?

Mc.

THE DIAMOND MILL AT AMSTERDAM.—The diamond mill is one of the most interesting objects of interest in Amsterdam. It belongs to a Jew, whose son, a clever lad, obligingly conducted us through the rooms, and explained the various parts of the process of polishing diamonds. Four horses turn a wheel, setting in motion a number of smaller wheels in the room above, whose cogs, acting on circular metal plates, keep them in continued revolution. Pulverized diamond is placed on these, and the stone to be polished, fastened at the end of a piece of wood by means of an amalgam of zinc and quicksilver, is submitted to the friction of the adamantine particles. This is the only mode of acting on diamond, which can be ground, and even cut, by particles of the same substance. In the latter operation diamond dust is fixed on a metal wire that is moved rapidly backwards and forwards over the stone to be cut. You are probably aware of the distinction between a rose diamond and a brilliant. The one is entire and set vertically, the other is divided and set horizontally. The largest diamonds are reserved for roses, which always rise in the center to an angle; the smaller are used as brilliants, and have a flat octagon on the upper surface.

Elliot's "North of Europe."

HANNAH, AND HER BABY AND HUSBAND.

BY KENNON.

CHAPTER III.

THE lawyer made a cursory examination of the affairs at Whopscott's mill after dinner; and he held several consultations with Samantha. She was determined that every legal step should be taken with the utmost care and the property absolutely secured to her. She did not want any loophole through which Si could crawl to recover the property, or through which any future creditor might come to get satisfaction off her wealth. In order to fully accomplish her desire the lawyer concluded with her advice that he and Thorndyke should take a complete list, not only of the property immediately surrounding the mill, but of all the logs, skids, chains, etc., scattered at different points up and down the canyon. This task, it was calculated, would take nearly a week, during which time it was arranged that Higbee and his clerk should remain at the Whopscott cabin. The lawyer was not displeased at this prospect, for he scented a large fee, and had already begun to treat Si with the greatest indifference and to bestow all his respect upon the new proprietor. He knew that his compensation must come through Mrs. Whopscott. Rupert Thorndyke was not less pleased, for he had suddenly made a determination to accomplish something for himself, and no better opportunity could have been offered than would be afforded during their stay at the mill.

After the first day's work upon their inventory, in which Si had willingly assisted them, they returned to the cabin quite late in the evening; and while Hannah was setting the table for their supper the two men of law were witnesses of one of the usual domestic broils of the establishment. Mrs. Whopscott had asked Si where they had been and he replied that he had only been pointing out the logs in South Fork. Without any further provocation on his part she accused him of missing some of the felled timber and struck him with the soup ladle. Si made no resistance; and though Hannah fired up and expressed her indignation the old woman found that she had no active opponent. She was either ashamed of her conduct or else concluded at this particular stage of the proceedings it was extremely indiscreet, and so with a half-muttered apology, addressed more to the company than to Si, she called them to their places at the table.

That night after the work was done Hannah strolled out of the house past the mill down to the river bank and stood looking at the reflection of the moon in the water. The appreciation of the beautiful was not dead in this girl's mind, although it had been but little cultivated. During the few days which had elapsed since her arrival it had been her only solace to get away from the turmoil of the house and sit by the clear mountain stream, listening to its murmur, mingled with the sighing of a thousand pines. While inhaling the strong balsamic odor of the graceful trees she was wont to let her mind dwell pleasantly upon the things learned from the few good books which it had been her fortune to read. On this night she found another subject for thought. She reflected that her father and mother could never be happy together, that they both had grave faults and that she herself was not much better. She had been at school and had even taught for a few terms; but this had not been sufficient to give her a good temper and prevent her from being vicious and profane at times

when aggravated by her mother's constant blows. If anyone could have read her heart at this moment he would have known that she was a creature of good aspirations and strong affections, coupled to undying devotion—one who in happy scenes would be a pleasant, loving daughter, sister or wife, and one who under any circumstance would be true until death.

Thorndyke had noticed Hannah wandering away from the house and he followed at a little distance. This young man was possessed with greater shrewdness than he was credited with having. To be sure he was vain, affected and foppish—that is, judged by the robust western standard—but underneath this flimsy exterior there was a vein of shrewdness and selfish calculation; and under this again, a half-dead sense of goodness and laudable ambition. He had readily seen the differences in the Whopscott family and had concluded that he might derive advantage therefrom. Hannah and her \$600.00 he thought he might easily possess; but he would not be content with this. He thought that he might gain the confidence of her mother, who would soon be possessed of considerable means, and who would naturally be willing to take advice from someone besides her husband. Thorndyke knew that Samantha would soon distrust, however innocent the old man might be, and that if he could only ingratiate himself with her he might become her confidential man of business. He determined that he would, if possible, marry the daughter and be employed by the mother. Considering the differences between Samantha Whopscott and Hannah this was rather a daring project. But Rupert was either ignorant of the situation or else he was bold enough to accept without a thought of failure.

The lawyer's clerk approached the girl and addressed her softly. She started from her reverie, and even in the moonlight Thorndyke saw a flush upon her face, for his voice was the echo of her own thoughts. She had been thinking of the young fellow. Strange to say, this robust, practical girl had taken an instantaneous fancy to the effeminate man, whose black hair and romantic eyes had won her admiration. For an hour Rupert stood by the river bank talking with Hannah. When they walked back to the house she was almost ready to fall in love with him.

The work of making a list of Si Whopscott's property proceeded with much rapidity. Samantha, who was untiring, compelled everybody else to be as industrious as herself. This did not suit the lawyer; but Thorndyke, observing the humor of Mrs. Whopscott, contrived to make himself so ready and willing—so anxious to complete the affairs in a hurry and satisfactorily to her—that he soon won his way into her good graces.

A few days at the mill and in the canyon had made considerable improvement in Rupert's appearance and manner. He looked more like a man and less like a dandy. He spoke in a fuller tone and soon dropped his affected lisp. He evinced considerable knowledge of practical affairs or at least an ability to grasp the details of them which was quite remarkable. On the third night of their stay, while Si and the lawyer were smoking in front of the house, and Hannah was busy clearing off the supper table, he drew Mrs. Whopscott to one side and said to her:

"My dear Mrs. Whopscott, pardon me for intruding myself into your affairs; but I cannot see you wronged without giving you warning at least. We were measuring lumber in the mill yard to-day, and it was my duty to list the measurements as they were given to me by your worthy husband and Mr. Hig-

bee. I am satisfied that in several instances the figures they gave me were entirely too small. What their object was I do not know; but in each case where I believed a discrepancy to exist I carefully noted the location of the pile of lumber. If you desire, we can together quietly take a measurement and ascertain if my suspicion be correctly founded. Of course you will say nothing to anybody about this warning of mine, as it could do no good, and it would certainly get me into trouble with my employer. But rest assured that I shall carefully guard your interests in this matter to the extent of my ability; and if anything more of this kind occurs under my observation I shall take occasion to inform you immediately."

Samantha Whopscott on hearing this speech flew into a passion, but soon recovered so far as to be able to express great thanks to Rupert. His speech had gratified her, for she was only too glad to find her own paltry suspicions confirmed, and she was additionally glad to know that she had an ally upon whom she could depend. At her request after considerable debate between the two, Thorndyke agreed to keep his bed the following morning under pretense of illness; while she was to send her husband and the lawyer to some distant point in the canyon to take a list of logs. This would give them an opportunity to re-examine the suspected piles of lumber in the yard and ascertain to a certainty the measurements.

The preliminary steps of the plan were successfully taken. Rupert refused to get up and eat his breakfast on the ground that he could scarcely lift his head from the pillow, and after waiting for an hour or two for his recovery, Higbee and Whopscott departed for the distant logging camp. Before they were two miles from the mill the clerk was out of bed, seated at the breakfast table enjoying a hearty meal. Hannah looked at him in surprise. But she was not angry and she asked no questions. Her foolish heart whispered to her that he had remained behind to be near her, and when this thought came to her she flushed and fluttered about in a state of great delight. Rupert saw the impression and took no pains to correct it. It suited his plan and gratified his vanity intensely. He even ventured in the absence of Samantha, to whisper a hint to Hannah which she accepted as proof positive of her pleasant surmise. And when Mrs. Whopscott called him, to go with her to the mill yard, he ventured to look at Hannah with a sly grimace which seemed to say, as plainly as though he had spoken in words, "I would much rather be here with you, but for your sake I will go with your mother."

When Mrs. Whopscott and Rupert reached the yard carrying with them the book in which the several measurements of lumber were entered the clerk pointed out various piles which had excited his suspicion upon each of which he had made a private mark. For two hours they were busy, and in all the suspected cases they found discrepancies—some small, others large; but in the aggregate amounting to nearly twenty thousand feet. Each time that the new measurement of any pile was compared with the book and the difference detected, Mrs. Whopscott gave vent to her rage in a burst of vigorous and flaming profanity. She declared that she would have the lawyer discharged from the further prosecution of the work, and would punish Si with all the afflictions which she could possibly visit upon his devoted head. But after the work was concluded Thorndyke began to argue with her and finally succeeded in persuading her that silence upon the subject and a good counterplot would be much better than the scheme which she had proposed. He told her that neither Si nor Higbee

could remember either the true or false measurements of the lumber, and that neither knew the total. He could therefore erase the fictitious figures and insert the true ones. The plan of the lawyer and the lumberman, he said, would thus be overthrown, and things might then go on in an undisturbed manner giving him the opportunity to watch the unsuspecting men and to counteract all their plots to defraud Samantha.

That afternoon, having already done a good day's work with the mother, Rupert sought to establish himself more firmly with Hannah. He talked to her—and he could talk well when he tried, of a score of things which were attractive to a girl who had seen so little of the world as herself. He told wonderful stories of operas and balls, and fashion and all the elegancies of city life, always telling the most attractive things as his own experiences, until the poor girl was half wild with admiration and envy. Then he talked tenderly, and found as he expected that this pleased Hannah better than anything else; although she tried to be coquettish and to appear indifferent to his soft speeches. It was one of a thousand mysteries of love that this half-educated, strong-willed and strong-minded girl, with her robust frame should listen with patience and even pleasure to Thorndyke; and that she should be so ready to love one who had so little in common with herself.

That night, when Thorndyke laid his head upon his pillow, he said: "This has been a good day's work, my boy. Personal attractions have already caught the daughter beyond all chance of loss. And my lucky thought in lessening the amount given me by Higbee and Whopscott when they measured the lumber has led to my securing the mother, permanently, I trust."

With this gratifying reflection he fell asleep, much earlier than did either Hannah or her mother. The girl was thinking, with growing love of Rupert, and of the chance which she might enjoy of leaving a home which held so little for her and entering one of her own; and Mrs. Whopscott was thinking that in the numberless questions which would soon arise in her business the advice and help of the lawyer's clerk might be of particular value to her.

ANTIQUITY OF NURSERY RHYMES.

MANY of these productions have a very curious history, if it could only be traced. Some of them probably owe their origin to the names distinguished in our literature; as Oliver Goldsmith, for instance, is believed in his earlier days to have written such compositions. Dr. E. F. Rimbault gives us the following particulars as to some well-known favorites:

"Sing a Song of Sixpence" is as old as the sixteenth century. "Three Blind Mice" is found in a music book dated 1609. "The Frog and the Mouse" was licensed in 1580. "Three Children Sliding on the Ice" dates from 1633. "London Bridge is Broken Down" is of unfathomed antiquity. "Girls and Boys, Come out to Play" is certainly as old as the reign of Charles II.; as is also "Lucy Locket lost her Pocket," to the tune of which the American song of "Yankee Doodle" was written. "Pussy Cat, Pussy Cat, Where Have you Been?" is of the age of Queen Bess. "Little Jack Horner" is older than the seventeenth century. "The Old Woman Tossed in a Blanket" is of the reign of James II., to which monarch it is supposed to allude.

WASHINGTON'S BIRTHDAY.

ON the twenty-second day of this month the people of this nation will have a general holiday in commemoration of the birth of George Washington. It was on the 22nd of February, 1732, in Westmoreland county, Virginia, that this faithful patriot and first president of these United States first saw the light of day. His father died when he was twelve years old, thus leaving George and four other children to the care of the widow, who fortunately received ample means from her husband's estate to comfortably maintain herself and family. The education received by this son was only such as was afforded by the common schools with the exception that he obtained a knowledge of land-surveying, then an important acquisition.

George grew quite tall and very strong. His fondness for military and athletic exercises, as well as the pursuit of his business as a surveyor, kept him in the open air a great deal where he became quite hardy and enjoyed the best of health. Even in his youthful sports his abilities as a soldier and born leader of men were exhibited. He delighted in organizing his playmates into companies and then drilling them for sham battles, and at all times when a leader was needed in any of their youthful amusements, the eyes of all his comrades instinctively turned towards him, and he always proved himself competent for the position.

At one time he would have entered the naval service as midshipman on the vessel of Admiral Vernon, under whom his elder brother, Lawrence, served, had it not been for the entreaties of his mother. She earnestly besought him to relinquish his long-cherished idea of going to sea, and although it was a trial for him to forego this pleasure, he willingly did so to gratify his mother.

When only nineteen years old he was appointed an adjutant of the provincial troops with the rank of major to take part in the Seven Years' War. Three years later he commanded an expedition against the French at Fort Duquesne (now Pittsburgh) and held Fort Necessity, against superior numbers, until forced to capitulate. For his energy and bravery displayed on this occasion he received the thanks of his superiors. In the following year he acted as aid-de-camp to General Braddock in the expedition against Fort Duquesne. Here it was that Washington exhibited a knowledge of war in that region superior to that possessed by his commander, for he urged Braddock to send the provincial troops ahead to explore and see that none of the enemy were in ambush. But the English officer, confident in his own skill and bravery, heeded not the advice given, but marched forward. The result was the disastrous battle of Monongahela in which Braddock received his death-wound; his aides, with the exception of Washington, were killed or wounded, and his army was totally routed. On this occasion Washington had two horses shot under him and four bullets passed through his clothes. He was undoubtedly under the protection and care of the Almighty, for years after this event, while traveling in the west, he was visited by an Indian chief who affirmed that he personally fired his rifle many times at Washington in this battle and had directed his young warriors to do the same, but to their astonishment none of their bullets took effect. They thereafter looked upon him as a special favorite of Heaven who could not die in battle.

When it was found by the American Colonies that a war with the mother country was inevitable, all eyes instinctively

turned towards George Washington as the proper person to lead the continental forces. With a full sense of the great responsibility placed upon him he assumed command. Not for the sake of position or title did he accept the appointment, but to battle for that which he felt to be just and right. How nobly he fought and won in the great revolutionary struggle, every reader of history well knows. But when the independence of the colonies was acknowledged (Dec. 23, 1783) he willingly laid aside the sword and retired to Mount Vernon there to follow peaceful agricultural pursuits.

He was not permitted, however, to remain long in retirement. His services were wanted in the foremost position in the nation. After laboring for two terms as chief executive of the nation and refusing a third nomination he again returned to the quiet of his home on the Potomac. There he breathed his last on the 14th of December, 1799, after an illness of but a few hours.

Thus passed away a man who was "first in peace, first in war and first in the hearts of his countrymen." He left a grand record which the lapse of time cannot efface and an example which many might follow with profit.

In honor of this noble man a monument, called by some "the eighth wonder of the world," has been erected. It was but recently completed, and although a straight column, it cost \$1,100,000. Its total height is five hundred and fifty-five feet. It was to have been unveiled on Washington's birthday, but as that falls this year on Sunday, the ceremonies will be conducted on Saturday, the 21st day of February.

D. V.

A BRAVE BOY.

I WAS teaching a school in a little town in a western State several years ago, and during the Winter many farmers' sons and field boys entered who were not able to come at other times of the year. Some of them were dull scholars, but nearly all were anxious to learn, and they did not give me near so much trouble as the few sons of wealthier parents who were also under my charge.

There was one among the sunburnt faces of these country boys that always struck me as especially intelligent. It belonged to Henry Chalmers, a lad of fourteen.

He worked for a neighboring farmer nine months in the year, in order to attend school during the remaining three; but it was evident that he had other sources of instruction besides those given in the school, for he often came to me with questions which showed knowledge beyond what I could expect from one no further advanced in his studies.

Most of the scholars were younger than Henry, or else about his age, but there were four or five boys and several girls who were older. There was one boy of nineteen, a slow and stupid, but good-hearted fellow, and another of sixteen, George Cassell, whom I never quite liked. If he was not selfish and unprincipled, he was at least very silly.

He always wore exceedingly flashy neckties; he cocked his hat on one side, and displayed a cheap ring, of which he was evidently very proud, on his stubby little finger.

Moreover, he carried a cane wherever he went, even to and from school, which seems to me very foolish and conceited for a boy with sound legs to do under any circumstances, but especially so in his case.

However, that cane proved itself of utmost service to me and to the scholars if it was not of service to Cassel, and met its end in a very extraordinary manner.

It was one of the last days of the Spring term, and I was just ready to hear the first recitation, when a little girl burst into the school-room all out of breath with crying and running, and exclaimed, as soon as she passed the door:

"Oh, Miss Franklin; there's a mad dog right out in the road!"

The scholars all laughed. Mad dogs are a favorite terror with little girls.

"Maggie," said I, "come here;" and I took off her hat and cloak. "How do you know the dog is mad?"

"Why, he was running down the road as fast as could be, and he looked awful mad, and Mr. Atkins says he *is* mad, and—oh! did you hear that?"

It was the loud report of a gun directly in front of the school-house, followed by a chorus of "Oh's!" from the scholars and some shrill screaming outside.

Then another little girl ran along the walk near the side windows screaming with all her might, and opening the rear door of the building, rushed, just as Maggie had done, into the room where we were all seated.

Closely following her, at one time almost seizing her dress, came a large dog, without doubt in a rabid condition. He had been shot at in the road, and was apparently but very slightly wounded.

If the girl had closed the door behind her, which she could easily have done, the dog could not have entered; but as it was, she led the mad creature directly into the room where we all were.

The door was behind and on one side of me. As I turned and looked my heart stood still, for I beheld what I hope I may never again see—a really mad dog, his mouth dripping, his eyes glaring and his hair bristling.

He stopped at the door-way for an instant, then, with a growl, he started into the room.

I have heard people tell about thinking quickly in times of danger, but for my part, I can say that on this occasion I did not think at all. Hardly knowing what I did, I seized a ruler, grasped the two little girls and drew them to me.

The dog advanced towards us, but he had not taken three steps when a boy's form suddenly interposed. It was Henry Chalmers.

He had picked up the first weapon that came within reach, which happened to be a cane standing in the corner near his seat. Although its duty when in George Cassel's hand was solely as an ornament, it was, nevertheless, apparently designed for use, for it had a thick shaft and a large knob for a head.

With this he struck the dog swift blows over the back, and the animal instantly turned upon him with a fierce snarl.

"Oh, Henry," I screamed, "be careful, for your life!"

He did not answer, but held the cane down to the dog's mouth. The animal grasped it in his teeth, bit it furiously, receiving as he did so a heavy kick which sent him off his feet, Henry's motive evidently being to knock him senseless.

This manœuvre was repeated several times, until the dog refused to seize the stick and made an attack upon his assailant's legs. Then the cane went down again with a loud crack and broke in two, or rather split, for it left a very sharp-pointed weapon in Henry's hands.

The idea of lending aid in the struggle did not seem to enter the minds of the other boys. In fact, what had occurred took

place so suddenly and unexpectedly that but little chance for doing anything was afforded.

Several of the girls pushed up one of the back windows, and by their screams attracted the attention of the man who had already shot at the dog, and was now looking for him.

Meanwhile Henry was keeping the creature at bay, so that he could not get at the scholars, by continual blows and kicks. He had not yet been bitten, but his trousers were badly torn. At length he tried a new plan.

He held out his left hand towards the dog, and as the animal started forward to seize it, he thrust the point of the broken cane into the open mouth.

The creature bit it savagely, but Henry, holding on to the advantage he had gained, continued to push further into the dog's mouth.

"Come here, Joe, quick!" he called; and one of the largest boys came up.

"Now, you kick him while I hold on here," he said, keeping tight hold of the cane, which seemed wedged into the dog's mouth.

Joe drew back his heavy farm boot and kicked with all his might directly against the creature's side.

"Not there; no, not there!" cried Henry. "Kick him under the stomach, so as to take away his breath."

Again Joe drew off and kicked, and this time fortunately the dog was lifted off his feet and tumbled senseless against the wall.

"Open the window! Open the window!" Henry called out.

Several boys sprang forward to obey, and the dog, about on the point of reviving, was seized and thrown out into the yard. A moment later the report of Mr. Atkins' gun told that the poor creature's career was ended.

I took a long breath. It seemed as though it was the first time I had breathed since the dog entered the room. He was gone, and the only traces left of the unfortunate creature were some stains on the floor, two windows open, a broken cane and several scholars out of their seats.

Henry was coolly walking to his seat when I stopped him.

"Henry, are you sure you are not bitten?" I asked.

"I don't think he bit me anywhere," he answered, looking at his hands.

I examined them carefully. How glad I was that I could not find upon them a single scratch!

Involuntarily I exclaimed, "You are a noble, brave boy! I thank you with all my heart, for myself and for the school, and shall remember you as long as I live!"

He looked for an instant frankly and with a pleased expression into my face, and then, without a word, took his seat.

I thought that in the present excited state of both teacher and scholars, teaching would be an impossibility, and with a few words dismissed the school until afternoon.

The entire village was much excited by this extraordinary event, as was natural it should be. Of course Henry was quite a hero in the town, but it seemed to me no amount of praise went beyond what he deserved.

I wrote an account of the matter for a local journal. From that it was copied into some of the city newspapers.

I also wrote to a wealthy gentleman of my acquaintance, and told him the whole story. He replied by an invitation to Henry to come to the city and see him, enclosing a check to pay his fare.

He did so and in time became a learned and wealthy man.

VERITAS.

THE GATHERING OF ISRAEL.

WORDS BY W. W. PHELPS.

MUSIC BY JOHN TULLIDGE.

Come all ye sons of Zi-on, And let us praise the Lord; His ransomed are re-
turning, Ac-cord-ing to His word; In sa-cred songs and gladness They
walk the narrow way, And thank the Lord who brought them To see the lat-ter day.

Come, ye dispersed of Judah,
Join in the theme and sing,
With harmony unceasing,
The praises of your King,
Whose arm is now extended,
On which the world may gaze,
To gather up the righteous
In these the latter days.

Rejoice, rejoice, O Israel!
And let your joys abound,
The voice of God shall reach you
Wherever you are found,

And called you back from bondage,
That you may sing His praise
In Zion and Jerusalem,
In these the latter days.

Then gather up for Zion,
Ye Saints throughout the land,
And clear the way before you,
As God shall give command,
Though wicked men and devils
Exert their power, 'tis vain,
Since God has made the promise
His rest you shall obtain.

WORD PUZZLE.

BY W. B.

I AM a word of 5 letters, which is a term used in the measurement of land; transpose the letters and I cause anxiety; again transpose and I am a synonym for tribes; another transposition causes me to frighten.

THE answer to the Enigma published in No. 5 is BEAR. The words formed by changing the initial letters are Bear, Fear, Gear, Hear, Near, Pear, Rear, Sear, Fear, Wear and Year. Correct solutions have been received from Samuel Stark and Nephi Savage, Payson; Joseph Lloyd, West Jordan; Wm. Brewer, Hennefer; W. M. Nixson, Ephraim, Afton Waters, Springville; Thos. C. Jones, Annie Backman, Salt Lake City.

THE author of the words to the song published in No. 1, entitled "My Home in Utah," is William Clegg. The name by accident did not appear with the composition.

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